NIEMOLLER IN HUNGARY

Dr. Martin Niemoller has been in Hungary studying the life of the Christian churches there. He has been learning to be a better Christian. That is what he says. In Hajduhadhaz he spent nearly two hours in the home of a Reformed elder who is just as good a member of his producing co-operative as he is a loyal elder of his church. They talked long about co-operatives. He examined this peasant's house from cellar to attic. One of the peasant's children is studying chemistry in Budapest. This visit made a very deep impression on Niemoller.

In Debrecen he conducted a bible class. In the main aisle of the "Great Church" he listened to the singing of the choir of the Theological Academy and it reminded him, he said, of the ancient Celtic tunes one can hear among the Protestants of Ireland. "Only unfettered men and strongly believing men can sing like this." Summing up his impressions Dr. Niemoller said he was impressed with one certainty: "It is not true that the Church here is being pushed into a ghetto-existence. All evidences indicate that the Hungarian Church is bound up, by innumerable ties, with the life of the people, village and city."

He inspected the vast work of building the first Socialist city of Hungary, Stalinvaros. He became acquainted with the rich cultural life, commenting on the audience reaction at a concert he attended, "This audience was marked by the unmistakable signs of the same energy and enthusiasm which I saw in the work of the Stalinvaros builders or in the attitude of the producing co-operative family at Hajduhadhaz."

At a synod meeting Dr. Niemoller explained that many millions today call themselves Christians, and the Western world believes itself to be a Christian world. When, however, matters take a serious turn, very little is left of this so-called 'Christian world'. Faith is not based on this Christian world, but on the Word of God, Jesus Christ, Who is stronger than the world.

He pointed out that there is a temptation for the Churches of the Western world inasmuch as the authorities there make themselves appear to be the protectors of Christianity. A very serious temptation. The 'friendly' attitude of the so-called Christian world toward the Church lasts only as long as the Church fails to take seriously the cross of Christ. The Church must realize that her destiny is not tied up with social systems..."That is why I proclaim in Western Germany," said Dr. Niemoller, "that the Church must not be afraid of social changes as there is only one thing that might spell the doom of a church, and that is its own unbelief. It is an utterly false idea that the Western world ought to 'save' the Church. The Church is not in need of being 'saved'. Saving is her own business; the Church is preserved by Jesus Christ, and it is sin to incite men to war in the supposed interests of the Church."

About the work of the Church for peace he said: "To be sure, we convey the message which means the water of life to men. If a thirsting man approaches us whose mouth is parched and whose tongue is dry and we refuse to give him plain water, natural water, we discredit our entire service. To whom we offer the water of life, the Word of God,we also owe the natural water which his body needs. We know that the Word too became flesh. And it is flesh and blood men to whom we offer the water of life.....No one has the right to witness to the peace that passeth all understanding unless he works for peace on the earth."

Christianity in the Soviet Union: As a Baptist your editor was particularly interested to note what Dr. Niemoller had to say to the Assembly of Hungarian Baptists: "If fifty years ago my father had been told that I, as a Lutheran minister, would ever speak in a Hungarian Baptist Church, he surely would have refused to believe it. Let us praise God for many changes that have come about. The nearer we come to Jesus the nearer we come to each other, too...out of a dom-

ineering church we grew into a serving church.... There are some people with us who think Christianity ends with the boundary of the Western world. I have never believed it before, and so, two years ago, I went to the Soviet Union and there on Christmas Eve I preached the Word in a Baptist Church to 3000 people who didn't merely listen with their minds, but rather with their hearts. At other times I had known what it was to be happy when I cameto the end of my sermon, but there I could hardly stop speaking. On my return to Germany I was asked what Christianity is like in Russia. I was badly rebuked for my answer, for I said this: If ever in my life I stood before a Christian congregation it was in Moscow on that Christmas Eve."

SPIRITUAL FRUSTRATION IN AMERICA

Organized Christians in America break down roughly into three groups: (1) Roman Catholics, speaking through their bishops in the National Catholic Welfare Conference; (2) Protestant liberals and neo-orthodox, speaking through the National Council of Churches; (3) Protestant fundamentalists, who overlap into the National Council but mostly speak through their own organizations, the National Association of Evangelicals, the American Council of Christian Churches, and others.

A fundamentalist preacher in Rochester, N.Y., the Rev. William E. Allen, has created quite a stir recently by voicing the strong hostility of fundamentalists to liberalism. In his weekly short short sermon published as a paid advertisement the Rochester papers he characterized liberalsas reds or dupes of reds and defended McCarthy's committee which, he said, "is doing what has to be done to protect our American Democratic and Christian way of life."

Lettersflooded the press, some in praise of Allen, others denying that liberals are red, none of them asking what red means or venturing to call to mind the redness of Jesus and his apostles, none saying, red? So what?

The goading of the liberals by Allen may have been of some value. We all need goading occasionally. If only he had attacked their Mammon-worship, their Dulles-adulation! For after all, McCarthy is only Dulles without a shave.

I am not suggesting that Allen's preoccupation with theology is wrong or irrelevant. For me, as for Allen, the central question of the day is theological. And I also agree with Allen that liberal theology, inasmuch as it embraces a comfortable humanism, is wrong. Don't misunderstand. This form of humanism has no relation to Russian humanism. Until our liberal humanism becomes involved deeply and dangerously with the present concrete struggles of human beings to fulfill their humanity, it is of a piece with "orthodoxy" from which it claims to be liberated. Both are empty sounds. And so is Allen, for he and his fundamentalists have literally no theology. The repetition of phrases is not theology. It has the same relation to Christ as Taoist prayerwheels have to Lao tse. Allen talks of "Christ". But his "Christ" has no content, no meaning. And, having no content, being in other words a blank, the blank is filled in by the 'anti-reds' who are not really anti-reds but pro-fascistsand fascists. And poor allen, finding the skids well buttered under him, slips and slides into McCarthyism, in which situation he is compelled to praise the Romanism he has been brought up to detest.

The climate of prejudice favors the flood of support which comes to Allen even from those who, to judge from the lettersin the Rochester papers, mistakenly think they are opposing him. Not one dares to attack him on his own ground. He winds up victor, quoting the greatest liberal of them all, Dr. Niebuhr, who repents his liberalism in sackcloth and ashes (figuratively speaking of course) and who is becoming a sort of combination Budenz and Chambers, putting the finger on his former colleagues and confessing "his complicity in their errors."

Such a mess! How the wind that blows from the Great Hall of Debrecen would clear away this fetid air if we would only let it !

Only one man in Rochester has had the wisdom to use this present controversy to bring home to American Christian liberalism the shortcomings and betrayals which have caused and continue to cause its frustration. James L. Brewer, Rochester attorney, comments thus in a letter to the press:

> The basic meaning in the sensational "fundamentalist" attack by Preacher William E. Allen on "liberal" Protestantism is graphically to be found in a crisis of impotence confronting the church under challenge of the bewildering disorder of society today.
>
> There is little answer to be made to Allen in his turning light on a dire condition of spiritual frustration confronting the present-day church. His weekly advertising section of the religious pages of the two Rochester newspapers are unsparing in attack on evangelization shortcomings. Recently declaringpeople beset by a thousand internal confusions he stormed that "a spiritual vacuum has developed within the very soul of our great land." "We have not succumbed to a theoretical atheism," he declared, "but to something far more deadly and subtle— a practical atheism. We do not deny God, we just ignore him. Man has learned to do so many things in this age of gadgets that God has become somewhat of a superfluity."
>
> While this Allen picture is not without its alarming verisimilitude, two leading university sociologists having recently written in great seriousness of "Our Racket Society" and "Our Society of Gadgetry", no more confusing or sectarian perversity is imaginable than that of his using the McCarthyist invasion of the church to disparage the social gospel attitudes of liberal Protestantism as being tainted with disloyalty.
>
> But the vogue given such aberration in the pattern of the Allen fire-and-brimstone gospel dispensation puts upon the liberal church the obligation to stand its ground and to make no mistake as to the full significance of the McCarthy movement as America's No. 1 challenge.
>
> The situation has no less than a burden of apocalyptic import. No greater warnings as to the real challenge of spiritual crisishave been given than those of President Mackay of Princeton Theological Seminary and of the Methodist Church leader, Dr. E. Stanley Jones, so scandalously regarded by Allen.
>
> "The gravest view is to be taken," Dr. Mackay has said, "of the situation which is being created by the almost exclusive concentration of the American mind on the Communist problem, with congressional inquiries tending to become inquisitions, treason and dissent confused."
>
> Dr. Jones actually felt, as he expressed it, that with the Western world floundering with an unjust and competitive order God had reached out and put his hand on Russia to produce a juster order to show a recumbent churh what it had missed in its own gospel. Other profoundly disturbed ecclesiasts have accorded God-purpose to Communist world-challenge to a recumbent church.
>
> The McCarthy development must be faced in its full implication as a symbol of greater evil having deep roots that are social and economic. A recent Nation magazine editorial commenting on McCarthyism as a drive for the White House noted that for the first time in American history we are confronted by a demagogue with national appeal, whose tactics cut across all the barriers of race, class, religion and income, which have previously served to frustrate the pursuit of absolute power."

Religion and Politics make singular bedfellows in an Alliance of the Reverend Allen's fundamentalism and McCarthyism.

The situation, as Mr. Brewer states, is fraught with dire implications. Are the liberals facing them? It would seem not. And the Allen affair would seem to have drawn this fact to light.

A conspiracy has been using the desire for unity among churchmen and the ecumenical movement itself to further a sinister design to bring a form of fascism to the United States. The churchmen themselves are for the most part unconscious of being used. Even some of the philanthropists who back the ecumenical movement are not fully aware of what is in the egg they are hatching.

The National Council of Churches of Christ and the World Council are the expressions of this movement. The National Council depends in large part on the Advertizing Council, which is big business, to publicize its program. Under a mask of innocuous slogans, 'Go to Church,' 'Hour of Sharing,' or whatnot, it keeps the pulpit under the guiding hand of business, which, as we know by now, is a system of power.

The National Council chose the cartel lawyer Dulles to be its guide and to formulate its policies in the vital field of foreign relationships. It has praised him and offered him thanks for his "Christian" leadership. Up to this date it remains loyal to him. It supported the U.S. piracy in Korea and Formosa and used its weight to swing the moral authority of the World Council into support of those enormities. It has not repented any of these actions. It could not very well do so, for it was created to undergird U.S. economic and political imperialism. Moreover, as we can testify from our own experience, it uses the same smearing technique that McCarthy uses.

Dr. Albert T. Rasmussen of Colgate Rochester Divinity School, in a letter to the press on the subject of McCarthyism, says that "the churches of America provide the most durable and resolute defense against totalitarian communism or any other statist tyranny over the consciences and lives of men."

This is quotedhere because Dr. Rasmussen represents the National Council mentality and because this is sophisticated Protestantism's standard defense against the new inquisition: you search out heretics but we prevent the heresy.

Roman Catholicism teaches that Communism is one of the children of the Protestant Reformation However this may be, it certainly must be admitted that, with respect to fascism at least, Finland's almost simon-pure Protestantism did not prevent the early engulfment of that country in the "wave of the future." And Protestantism was unable to prevent, indeed in large part aided, the rise of Nazism in Germany. Turning to America, what churches stand in the way of fascism here? Roman Catholicism and the fundamentalism of people like Allen emit the fog in which the fascist virus spreads. Liberalism up to the present has been unable to cope with it, or, worse, has helped spread it. Liberals who have shown a desire to clear the air have been hounded out of the fold, smeared and vilified.

Dr. Rasmussen and his school of thought don't like the McCarthyists because they are "the true radicals who are sowing the seed of revolution, while the quiet working teachers and proclaimers of religious faith and moral justice are the true conservatives who are securing our future and strengthening our free institutions. If we do not learn this lesson soon we are likely to wake up some dismal day to find ourselves in violent anarchy or in the grip of some sinister communistic totalitarianism."

Note how Dr. Rasmussen cannot bring himself to mention fascism while having no difficulty in spelling out communism. Yet fascism is the present danger to America and Dr. Rasmussen's inability to mention it, let alone face it, is part of, and indeed contributes to the climate that is being prepared for it.

Although the full dread crop has not yet matured, some of the bitterest fruits of American fascism have already ripened and been gathered, notably the torture and death of a quarter of a million Japanese innocents by the A-bomb, utterly wanton and inexcusable on any grounds whatsoever, as Louise Harding proves in this issue. Then there was the Korean intervention which was to have been the first step in a general fascist onslaught.

This may seem rash language. But it is not half so rash as the language of Rhee's Ambassador to the United States, Ben C. Limb, who said quite candidly (Channel 7, WABC-TV, N.Y. outlet, Oct. 19, 1953) that South Korea started the war in the first place, intends to start it again in the second place, and has commitments from its allies to join it in the renewed war.

President Fred Stover of the Iowa Farmers Union has asked the United Nations to investigate this matter, and we join him in the request. Has the National Council taken cognizance of this revelation? Many copies of ONE go into the libraries of Christian seminaries throughout the land. If you happen to be a student in one of these seminaries will you write to the United Nations or to Madam Pandit, President of the UN General Assembly, New York, N.Y. and ask whether anything is being done to investigate this statement? For this statement means nothing less than the certainty of a renewed and much enlarged if not total world war.

Up to date the Korean adventure has backfired. The domestic fascist program may backfire too. But will the churches have anything to do about it except to get in the way of those who will fight fascism? Well, it is just possible that some young minister-to-be, who has not yet come under the dictatorship of the pew, may sound the alarm and wake up the churches from their long and dangerous sleep. We write in that faith, and otherwise would not write.

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CLARIFYING THE NEWS

By Louise Harding

Hiroshima and Nagasaki: The San Francisco Chronicle (Jan. 14, 1954), several days after the radio announcement, mentions the damage suits being prepared by Japanese lawyers, running into millions of dollars, against the United States for killing or injuring 250,000 Japanese by the atomic bombings of Hiroshima and Nagasaki.

"Absurd," cries the Chronicle, "a weapon of Communist propaganda, not unlike the germ warfare charges that gained wide currency before being utterly discredited..... in these days of modern, total war, every industrial city is a potential target...."

Yet how they yelled "Huns" when Hitler destroyed Lidice and smashed Belgrade without warning!

It will be remembered that not the slightest warning was given the two Japanese cities by the Americans that any sort of bombing impended, let alone the hideous new bomb. The Chronicle warns the Japanese to remember what they themselves did to Shanghai, Pearl Harbor, Manila, and "countless other communities". But civilians were not involved at Pearl Harbor or Manila. This is to tell the Japanese: we were no worse than you have been. This is not true. The Japanese terrorists did not possess the atomic bomb, with its increase in cancer deaths and its injuries requiring treatment to this very day.

US chauvinists were often heard to say, at the time the bombs were thrown upon these helpless civilians, that the horror was justified "if it saved the life of one of our boys." That was, in effect, the Truman plea. (Wrote Reginald Thompson in "Cry, Korea", when Truman penned his "deplorable schoolboy" to music critis Hume, "This, we thought, is the hand that has the power to launch the final disaster" — an atomic war on China — "and bring mankind to degradation."

Well, the throwing of the Bombs did not save any soldiers' lives: the Americans were not slated to land on Kyushu, the southernmost island of Japan, until November 1.

Hiroshima was bombed Aug. 6, 1945; Nagasaki three days later. The Forrestal Diarie throw light on this matter. On pages 78,9 we read:

"When President Truman came to Potsdam in the summer of 1945, he told Eisenhow he had as one of his primary objectives that of getting Russia into the Japanese war. Eisenhower begged him at that time not to assume that he had to give anything away to do this; that the Russians were desperately anxious to get into the Eastern war and that in Eisenhower's opinion there was no question but that Japan was already thoroug ly beaten. (Underscore added.)

July 13, -- The first real evidence of a Japanese desire to get out of the war came tod through intercepted messages from Togo, Foreign Minister, to Sato, Jap Ambassador in Moscow, instructing the latter to see Molotov if possible before his departure for the Big Three meeting (the Potsdam Conference), and if not then, immediately afterwards, to lay before him the Emperor's strong desire to secure a termination of the war.

July 15, -- Messages today on Japanese - Russian conversation....Throughout Sato's message ran a note of cold and realistic evaluation of Japan,s position; and he said that the situation was rapidly passing beyond the point of Japan's and Russia's cooperating in the security of Asia ...The gist of his final message was that it was clear that Japan was thoroughly and completely defeated and that the only course open was quick and definite action recognizing such fact.....

"It is significant that these conversations began before there could have been much effect from the thousand-plane raids of the Third Fleet and several days before the naval bombardmento of Kamaishi."

Forrestal's reference here was to the naval operations, beginning on July 10, in which Japan's communications, industries, coastal installations and the remnants of her fleet were hit with air bombing and naval artillery, delivered in the words of the official report by the "greatest mass of sea power ever assembled." These conversations also took place nearly a month before the dropping of the atomic bombs on Hiroshima and Nagasaki.

The intercepted telegrams can only have convinced Forrestal that he and Grew were right in their belief that a willingness to preserve the Emperor would open up the way to a Japanese surrender which in most other respects would be ineffect unconditional. More from Forrestal:

"July 28, -- Talked with Byrnes at Potsdam as American Secretary of State... Byrnes said he was most anxious to get the Japanese affair over with before the Russians got in...(Harriman) said...the Russian, he believed, much more greatly feared a separate peace by ourselves with Japan and any fear of ourselves about their concluding such an arrangement."

From the foregoing, and from the passage in Eisenhower's "Crusade in Europe" often quoted in these notes, showing that Eisenhower urged Truman to get the surrender of Japan effectuated quickly before Russia could get in, it is evident how brazenly, just as in the case of starting the war in Korea, the American people and the people of the world have been lied to by US imperialism.

And so, obedient to the wishes of the Forrestals and the Harrimans, Truman ordered the Hurling of the Bombs, after which let us listen to some of those on whom the bombs were hurled:

Little Makoto, ten years old at the time, writes in "We of Nagasaki", "I began to be worried about my mother because the thing was in the direction of Urakami. I was just burning up inside, I was so worried. I couldn't stand it. I ran back down to the river and jumped right into the water to cool off.

....After a few minutes I saw something coming up the road along the river that looked like a parade of roast chickens. Some of them kept asking for "Water!" "Water!" I wasn't burning up any more. I shivered. I ran back to the cottage. I would rather blind myself than ever have to see such a sight again!"

"When the war stopped my father and little sister and I went back to Urakami—although there wasn't much left of it .. I went right to school. There were three teachers and thirty pupils in the yard. Twenty five teachers and about twelve hundred pupils had died. Another teacher and about three hundred pupils didn't turn up; they were out sick on account of wounds or atomic sickness. There had been about sixty of us in my class, but only four turned up. My own teacher was too overcome to speak. He just looked at us and dismissed us."

Fujie Urata Matsumoto wrote:

".....Suddenly I heard a loud roar overhead... Here it comes I thought. There was a sudden flash of red light. Then a flash of blue.....I scrambled down the hillside and ran down the road toward Urakami.

"As I came nearer to Urakami, I began to meet many injured people. They must have been workers from the arsenal, young men and women, all of them naked, except that some still had their leather belts around their waists and on some the strings of their mompe still encircled their ankles. They were stumbling along unsteadily, trying to escape behind Mount Kawabira, weeping crazily, forgetting even to be ashamed of their own nakedness. Their faces, necks, and hands were blistered and on some of them I could see sheets of skin that had peeled right off and hung down flapping, all black with dust. The hair of the women was singed and frizzled. Many of these people had been wounded and were smeared with blood.

"I tried to find out what had happened to them, and cried, 'For heaven's sake what is it! What's happened!' Always the same answer, 'I don't know, all I saw was a sudden flash, then everything went to pieces!' Some just stared with blank expressions, unable to answer at all. Sometimes one of them would stumble in the road and sprawl on his face, lying there without trying to get up.....

"When I finally reached Urakami, about two hours after the big flash, I found everything in flames...my own part of town was completely gutted ..What had happened to my mother! (My cousins) Takeo and Ritsuko were shaking with sobs and Ritsuko had cuts and bruises all over her body....As we walked Takeo kept doubling up and complaining, 'My tummy hurts.' He was getting weaker all the time. Sakado and Ritsuko were both feeling faint. It was a strange kind of weakness. I thought they must have been exposed to some sort of poisonous fumes... .

"...when I came alongside the spring in Topposui I found my cousin Sojiro Urata slumped in a heap on the ground, motionless as something carved. At first I did not recognize him. His face was burned and covered with black blisters and blood was trickling from his head. But there was something familiar about the shape of his mouth so I said to him, 'Aren't you cousin Sojiro?' He opened his eyes, narrow slits between swollen lids, as though he were awakening from sleep. 'Ah! Fujie? Take me to the church. Is it far? I want to confess to the father. I want the sacrament.'

"It was clear that death was crowding in on him. His right forearm was broken and horribly bent. It was gruesome. His shirt and trousers were in rags. He must have kept falling on the road. His whole body was caked with mud."

And so on for 189 pages of horrors. "A weapon of Communist propaganda," screams the Chronicle, concerning the Japanese cry for punishment of this hideous atrocity. No! This writer heard at the time, from many non-Communists, expressions of fury and shock. There should have been more of them, and louder ones; but they were there. Great mass meetings should have been held. Those responsible should not have escaped unscathed.

But Fascists and Nazis of every country are alike: nationality has nothing to do with it. Hitler hailing down bombs on French refugees stumbling along the roads, the British torturing Malayan patriots and offering "scoreboard prizes" for killings of civilians in Kenya, the Americans at Nagasaki and Hiroshima and throwing napalm in Korea — these are all human for whom the word 'beast' is an injustice to the so-called lower animals. Fascist Devils they are, no matter what country spawned them.

Churchill, in his "Second World War" Vol. VI, contemplatesthe horrors of Nagasal and Hiroshima as a "vision -- fair and bright indeed — of the end of the whole war in one or two violent shocks....there was never a moment's discussion as to whether the atomic bomb should be used or not...to bring the war to an end, to give peace to the world....by a manifestation of overwhelming power at the cost of a few explosions seemed...a miracle of deliverance.....The President and I no longer felt we needed Stalin's aid to conquer Japan." Comment is scarcely necessary.

Film on Hiroshima: Pacific Tribune, Vancouver, translates a piece from the Stockholm-Tidningen (capitalist) about this film said to be "the most gripping" ever made. For two hours one beholds the victims of the atomic blast dying like flies among the heaps of ruins in the most horrible scenes pictured since the invention of the cinema... as one horrible scene after another appears this question is flashed upon the screen: Why did the Americans commit this crime?"

When the film had its premiere in Hiroshima many were unable to watch it to the finish but went out deadly pale and feeling ill.

Churchill and Truman should be compelled to sit through it every day for the rest of their lives.

* * * * * * * * * * *

DAYBREAK IN CHINA, by Basil Davidson; Jonathan Cape, London, Eng., 1953, 10/6 (191 pp.,2 maps). Reviewed by Nora Rodd.

Mr. Davidson, an English novelist, non-communist, went with a group of visitors to China in 1952. He sees China's 500 millions (600 millions according to recent census estimates) turning their backs on the past ("they have the oldest civilization, soon they will have the newest") to carry out Mao Tse-tung's Common Program, industrialization and abolishment of feudalism, whose accomplishment will "bear weightily on the course of human history."

400 million landless peasants have received land; by 1951 China could and did export over half a million tons of cereals. Factories are still largely privately owned and co-operation with government-backed trade unions is the rule.

Along the wharfside of Canton is a "pavement library" where books may be borrowed and read on the spot. In 1951 a billion books were published in China.

The arts have a high place, but "....artists...in China....are returning to a social atmosphere in which they are expected to serve the community in the same sense as the artists of pre-capitalist Europe were expected to serve the community..."

"To watch the China of this liberation --costly to the few, life-giving to the many-- is to jolt one's Western pessimism to the roots."

* * * * * * * * *

TO EACH HIS JOB

The fate of our children, to whom the work of ONE is dedicated, will not be settled finally and forever by the peace-or-war argument, whichever side wins, vitally important as that argument is.

The struggle for their heritage lies deep in the inner regions of man's thinking. It is there, in the mind of man, where the great battle for humanity looms. Our concern for politics is only as it reflects and permits the deeper onset.

Our warmest thanks to all who through their letters and through their material help have kept this ONE alive and vocal...especially to those on whose shoulders is concentrated most of the burden, too much of the burden... a word to the wise is sufficient...Please note our new address: 2 Seymour St., Halifax, N.S.

THE REAL REASON FOR THE COLD WAR

By Fred Stover

....there is a sensible logic to the cold war, a logic that is never talked and is carefully hidden from the eyes of the American people.

Regardless of faults or virtues of the Russian and Chinese system of government, one gigantic fact stands out in both of these countries. Both of these countries have placed the resources and industrial property under government ownerships. As a result, the world financial interests who held stocks and bonds were worthless.

For example, one of the big investors in Russian oil and timber under the Czar was Herbert Hoover, who today is a leading advocate of the cold war program. Only through a "war of liberation" as advocated by John Foster Dulles, will it be possible for the US financed interests to again clip coupons and live in luxury from their stocks and bonds against Russian resources.

When these financiers talk about the need for freedom behind the iron curtain they really mean freedom to exploit Russia's resources and freedom to collect DIVIDENDS on the worthless stocks and bonds they now hold.

WHO ARE THE APPEASERS?

Once we discover the real reason for the cold war, we unlock explanations to many other happenings during the past 30 years. Then we can see why US, Britain, France, Japan and other nations secretly carried on an undeclared "police action" without the consent of Congress and almost without knowledge of the American people. But because the people of western Europe were not in sympathy with this intervention the various governments were forced to stop their war against Russia and bring their troops home.

By the summer of 1919, without any declaration of war, the armed forces of Great Britain, France, Japan, Germany, Italy, US, Czechoslovakia, Serbia, China, Finland, Greece, Poland, Rumania and Turkey had invaded the territory of Soviet Russia.

In regard to US participation in this undeclared invasion by US troops, Senator Borah, on Aug. 5, 1919, rose in the Senate and declared.

"Mr. President, we are not at war with Russia; Congress has not declared war against the Russian government or the Russian people. The people of the United States do not desire to be at war with Russia... Yet, while we are not at war with Russia, while Congress has not declared war, we are carrying on war with the Russian people. We have an army in Russia; we are furnishing munitions and supplies to other armed forces in that country, and we are just as thoroughly engaged in conflict as though constitutional authority had been invoked, a declaration of war had been made, and the nations had been called to arms for the purpose..."

Next we saw the coming to power in Europe of a group whose philosophy was expressed in the words of its fanatical rug-chewing military leader, Adolf Hitler: Mankind has grown strong in eternal struggles, and will only perish through eternal peace." Heavily financed by the world's largest financial interests, including Wall Street firms in the Unites States, the Nazi regime was the absolute rule by violence and terror of Germany's military caste, the Junkers and big landowners, the trusts and cartels.

DULLES AND DULLES.

Germany's financial affairs in the US were looked after by on of the country's wealthiest law firms, Sullivan and Cromwell, whose chief figures were the brothers Dulles, John Foster and Allen. Sullivan and Cromwell is the general counsel for the New York Schroeder Bank which is closely tied to the Schroeder Bank in London and the Schroeder Bank in Cologne, Germany.

The Schroeder Bank was one of the main supporters of Hitler. In 1939 TIME magazine called it "an economic booster for the Rome-Berlin Axis." A Dulles partner sits on the board of directors of the bank.

(This article will be continued in the next issue.)

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ONE

He hath made of one blood
All Nations

February 1954 Edited by Kenneth Leslie

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